

of the body is well covered by means of the sticks that hold up the blankets and prevent their resting on the shoulders. When everything is thus prepared, the boiling kettle is put in the tub under the seat. A piece of board is put upon the kettle, to support the *captive's* [patient's] feet and prevent their being burned. The patient, wrapped up only in a sheet, slips gently into the sweating-bath, with a small stick which he uses to stir up the medicine as the heat abates. He remains thus until he feels the perspiration diminish; then quickly putting on a warm shirt, he goes to sweat once more in good robes of beaver-skin, or in a good and well-warmed bed, when he has one. This method of producing perspiration is a sovereign remedy for languor, rheumatism, inflammation, pains in the side, and minor aches; in a word, it is worth many baths. I should consider these the legal purifications of our savages. At all events, several of them who were dying made use of it to advantage; and the french of the posts hardly ever have recourse to any other remedy.

Now, it is to be observed that the barque on which it was intended that I should return to Quebec arrived at Chekoutimi only after the funerals. Shall I tell you of it, My Reverend Father? Either I no longer understood myself, through despondency or grief, or God had permitted his minister to make himself understood in the montagnais language only for that time; but the truth is that, immediately after the mortality, and in the interval of rest, I was as if unable to speak four consecutive words of that language correctly; and I seemed even to have forgotten the little that I previously knew. Yet this remark escapes me solely as a reminder that a